

Honouring Parents

- Man divorcing his wife on his parents' orders
- He swore to divorce his wife in order to force his son to shave his beard
- His father does not let him pray Fajr in the mosque – should he obey him?
- He wants to get married but his mother is objecting to that because he is young
- Does a son or daughter have the right to refuse the person whom the parents choose for them to marry?
- He has a clean heart but he does not respect his parents
- He wants to benefit his deceased father
- Parents' permission for voluntary or obligatory Hajj
- Ruling on reciting Qur'aan for another person, living or dead
- His father asks him to buy cigarettes for him
- Obeying parents in shaving one's beard
- Does the mother have the right to stop her daughter fasting because of nutrition?
- He is complaining that his mother mistreats him
- A wife's responsibilities towards her parents
- She has become Muslim and he wants to marry her but his mother refuses
- What is the ruling on living with a kaafir mother?
- Rejecting the sunnah and praying behind someone who does
- She is helping her parents from her salary without her husband's knowledge
- Should he do Hajj on behalf of his mother or his father?
- Should he get married without his father's approval?
- His mother treated him badly after he got married
- How should the Muslim honour his parents?
- His parents refuse to let him shorten his lower garments. Should he obey them?
- Should I obey my father and give up being friends with good people?
- Should he obey his parents or follow the Sunnah?
- He wants to get married but his father is refusing
- Her husband will not let their children visit their kaafir grandparents
- How to deal with a misbehaving mother
- Who has priority, one's mother or one's wife?
- Should he obey his father and buy him alcohol?
- A son argues with his parents about food and prayer
- Is it disobedience towards his parents if he travels to seek provision and leaves them?
- He gets angry and does not speak to his parents and does not make up with them
- My mother's rights over me, my rights over her, and the extent of my independence
- He swore to divorce his wife in order to force his son to shave his beard

Question No. 47040

Man divorcing his wife on his parents' orders

Question:
What is the shar'i ruling on a man divorcing his wife when his parents tell him to, on the grounds that this wife used to work for them as a servant in the past? Is this regarded as disobeying one's parents? Please note that this wife currently lives an honourable life.

Answer:
Praise be to Allaah.

Undoubtedly the parents are those who are most deserving of respect, obedience and kind treatment. Allaah mentions the command to treat parents well alongside the command to worship Him as He says (interpretation of the meaning):

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents"

[al-Isra' 17:23]

Obedience to parents is obligatory on the child with regard to that which will benefit them and will not harm the child. With regard to that which does not bring them any benefits or which will cause harm to the child, he does not have to obey them in that case.

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said in *al-Ikhtiyaaraat* (p. 114): A person is obliged to obey his parents with regard to that which is not sinful, even if they are immoral evildoers… This has to do with that which is beneficial for them and not harmful to him. End quote.

Divorce with no acceptable reason is something that is hated by Allaah, because it destroys the blessings of marriage and exposes the family to destruction and the children to loss. It may also involve injustice towards the woman. The fact that the wife had been a servant in the past is not a legitimate reason for divorce, especially if she is religiously-committed and has a good attitude.

Based on this, he does not have to obey his parents and divorce his wife, and that is not regarded as being disobedient towards them. But the son should express his refusal to divorce her in a kind and gentle manner,

because Allaah says (interpretation of the meaning):

“say not to them a word of disrespect, nor shout at them but address them in terms of honour

[al-Isra’ 17:23]

Shaykh Muhammad ibn Saalih ibn ‘Uthaymeen (may Allaah have mercy on him) was asked about the ruling on a man divorcing his wife if his father tells him to do that. He said:

If the father tells his son to divorce his wife, one of the following two scenarios must apply:

1 – Where the father gives a legitimate reason why he should divorce her and separate from her, such as saying, Divorce your wife because her behaviour is suspicious, such as she flirts with men or goes out to gatherings that are not decent and so on. In this case the son should agree and divorce her, because he is not telling her to divorce her on the basis of a whim, rather that is to protect his son’s honour from being besmirched, so he should divorce her.

2 – Where the father tells his son to divorce his wife because the son loves her, but the father feels jealous of his son’s love for her and the mother is more jealous, because many mothers, when they see that their son loves his wife, feel very jealous, as if the son’s wife is a co-wife and rival. We ask Allaah to keep us safe and sound. In this case the son does not have to divorce his wife if his father or mother tells her to divorce her. Rather he should be tactful with them and keep his wife, and he should try to convince them with kind words until they are persuaded that she should stay with him, especially if the wife is religiously committed and has a good attitude.

Imam Ahmad (may Allaah have mercy on him) was asked about this very issue. A man came and said: “My father is telling me to divorce my wife.” Imam Ahmad said to him: “Do not divorce her.” He said: “Didn’t the Prophet (peace and blessings of Allaah be upon him) tell Ibn ‘Umar to divorce his wife when ‘Umar told him to do that?” He said: “Is your father like ‘Umar?”

If the father quotes evidence to his son and says, “O my son, the Prophet (peace and blessings of Allaah be upon him) told ‘Abd-Allaah ibn ‘Umar

to divorce his wife when his father ‘Umar told him to do that,” the response to that is: “Are you like ‘Umar?” But you should speak kindly and gently, and say that ‘Umar saw something which indicated that it was in his son’s interests to divorce his wife. This is the answer to this question which comes up frequently.

Al-Fataawa al-Jaami’ah li’l-Mar’ah al-Muslimah, 2/671.

The Standing Committee for Issuing Fatwas was asked about a mother telling her son to divorce his wife for no reason or fault in her religious commitment, rather it was because of the mother’s personal reasons. They replied as follows:

If the situation is as described, that his wife is righteous and he loves her, and she is dear to him, and she does not behave badly towards his mother, and his mother only dislikes her for personal reasons, then he should keep his wife and stay married to her. He does not have to divorce her in obedience to his mother, because it was proven that the Prophet (peace and blessings of Allaah be upon him) said: “Obedience is only with regard to that which is right and proper.” Based on this, he should honour his mother and uphold ties of kinship with her by visiting her and spending on her, and paying attention to her needs and making her happy and pleasing her in whatever ways he can, apart from divorcing his wife.

Fataawa al-Lajnah al-Daa’imah, 2/29.

Islam Q&A

Question No. 41855

Should he do Hajj on behalf of his mother or his father?

Question:
I have done Hajj, praise be to Allaah, but my parents both died without having done Hajj. I want to do Hajj on their behalf – should I start with my mother? When I have done Hajj on behalf of one of them, I want to borrow money and delegate someone to perform Hajj on behalf of the other.

Answer:
Praise be to Allaah.

The mother's right to being honoured is greater than the father's right.

Al-Bukhaari (5971) and Muslim (2548) narrated that Abu Hurayrah (may Allaah be pleased with him) said: A man came to the Messenger of Allaah (peace and blessings of Allaah be upon him) and said: "O Messenger of Allaah, who among the people is most deserving of my good company?" He said, "Your mother." He said, "Then who?" He said, "Then your mother." He said, "Then who?" He said, "Then your mother." He said, "Then who?" He said, "Then your father."

Ibn Battaal said: What this means is that the mother is entitled to three times more of honouring than the father. That is because of the difficulties of pregnancy, then childbirth, then breastfeeding. This is something that applies only to the mother and she goes through suffering because of it. Then the father participates in raising the child. This is also referred to in the verse in which Allaah says (interpretation of the meaning):

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years"

[Luqmaan 31:14]

The command to be dutiful and good applies equally to both here, but the mother is singled out with regard to these three things.

Al-Qurtubi said: what is meant is that the mother is entitled to a greater share of her child's honour, and that takes precedence over the father's right in the case of conflict.

'Iyaad said: The majority are of the view that the mother takes precedence over the father with regard to honour and good treatment. Or it was said that they are equal in this regard. But the former view is the one that is

correct.

End quote from *Fath al-Baari*.

Al-Nawawi said in *Sharh Muslim*:

The reason why the mother is given precedence here is because she puts a great deal of effort into caring for him, shows compassion towards him and serves him. She suffers when she carries him (in her womb), and when she gives birth to him, and when she breastfeeds him, then she brings him up, serves him, nurses him and so on. End quote.

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) was asked a similar question and he replied:

Do Hajj on behalf of your mother first, because the mother has more right to being honoured than the father. This has to do with the obligatory Hajj. But if the mother's Hajj is naafil and the father's Hajj is obligatory, then start with the obligatory Hajj on behalf of the father. But borrow money in order to send someone to perform Hajj on behalf of your father. If next year comes and you are able to do Hajj, then do Hajj on behalf of your father. Doing Hajj on his behalf yourself is better than delegating someone else to do it, because your sincerity towards your father is greater than anyone else's. Hence we say: it is not permissible for you to borrow money in order to delegate someone to perform Hajj on behalf of your father. Rather you should do Hajj on behalf of your mother this year, so long as you are able to, and next year if you are able to, do Hajj on behalf of your father. End quote.

Fataawa Ibn 'Uthaymeen, 21/134.

Islam Q&A

Question No. 87592

He swore to divorce his wife in order to force his son to shave his beard

Question:
He insisted with an oath that his son shave his beard, otherwise he would divorce his mother. What is the ruling on that?.

Answer:
Praise be to Allaah.

Firstly:

It is haraam for a man to shave his beard, because of the ahaadeeth which clearly enjoin letting the beard grow, such as the hadeeth in which the Prophet (peace and blessings of Allaah be upon him) said: "Trim the moustache and let the beard grow." Narrated by al-Bukhaari (5554) and Muslim (259). And he (peace and blessings of Allaah be upon him) said: "Be different from the mushrikeen; let the beard grow and trim the moustache." Narrated by al-Bukhaari (5553).

And he (peace and blessings of Allaah be upon him) said: "Trim the moustache and let the beard grow; be different from the Magians." Narrated by Muslim (260).

Al-'Allaamah Ibn Muflih (may Allaah have mercy on him) said: Ibn Hazm stated that there was consensus that cutting the moustache and letting the beard grow is obligatory. End quote from *al-Furoo'* (1/130).

The Standing Committee for Issuing Fatwas was asked: I am a young Muslim man and I want to let my beard grow, but my father is strongly opposed to that. Should I let my beard grow or obey my father?

They replied: Shaving the beard is haraam and it is not permissible to do it in order to obey a father or a boss, because obedience is only required with regard to that which is right and proper. The Prophet (peace and blessings of Allaah be upon him) said: "There is no obedience to any created being if it involves disobedience towards the Creator." End quote from *Fataawa al-Lajnah al-Daa'imah* (5/146).

Based on this, it is not permissible for the father to tell his son to shave it, and it is not permissible for the son to obey him in that.

But the son must honour his father and obey him in other matters, and he should explain to him that obedience towards Allaah and His Messenger takes precedence over obeying anyone else.

Secondly:

If the father swore to his son that he would divorce his wife if he shaved his beard, then his intention should be examined. If he meant to threaten him and alarm him, and urge the son to obey him, then this comes under the ruling on oaths, according to one of the two scholarly opinions. This is what a number of contemporary scholars have based their fatwas on. So the son should continue to let his beard grow, and the father should offer expiation for breaking his oath, which is freeing a slave, or feeding or clothing ten poor persons; if he cannot do that then he must fast for three days.

If his intention was to issue a divorce if his son did not shave his beard, then if his son continues to let his beard grow, one divorce (talaaq) has taken place. The sin here is not on the part of the son, rather it is on the part of the father who introduced the issue of divorce into this matter. The consequences of divorce will affect him and his whole family, so let him fear Allaah, may He be exalted, and adhere to His sacred limits, and not combine a sin with harm to himself and his family.

Can the son shave his beard once, so as to avoid the divorce of his mother being counted or not?

It seems, and Allaah knows best, that if he believes that his father intended that a divorce should take place, and not to threaten or alarm him, and this is a third divorce, which would lead to irrevocable divorce for the mother, then he may shave his beard in order to ward off the greater evil. If he shaves his beard, this will cancel out the oath of divorce, then he can let his beard grow again. In that case the father should know that he cannot be obeyed in this matter, and if he swears to divorce her again, he will not harm anyone but himself.

May Allaah help us all to do that which He loves and which pleases Him.

And Allaah knows best.
Islam Q&A

Question No. 30796

Should he get married without his father's approval?

Question:
Is it permissible for a man to get married to a woman whose religious commitment and character he admires, even though his parents do not approve?.

Answer:

Praise be to Allaah.

A son is not doing wrong if he chooses a woman who is religiously committed and of good character, for this is the advice of the Prophet (peace and blessings of Allaah be upon him) with regard to marriage. It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "A woman may be married for four things: her wealth, her lineage, her beauty or her religious commitment. Choose the one who is religiously committed, may your hands be rubbed with dust [i.e., may you prosper]!"

(Narrated by al-Bukhaari, 4802; Muslim, 1466)

There follows some advice for you and your father from Shaykh Ibn 'Uthaymeen, that has to do with your situation.

The Shaykh (may Allaah have mercy on him) said:

The question leads us to offer you two points of advice. The first point is addressed to your father, if he insists on not allowing you to marry this woman whom you describe as being of good character and religiously-committed. What he should do is to give you permission to marry her, unless he has a legitimate shar'i reason that he knows and can explain to you so that you will be convinced and your mind will be put at rest. He should weigh up this matter himself: if his father had refused to let him marry a woman whose religious commitment and character he admired, would he not have thought that this was wrong and a suppression of his freedom? If he would not like his father to do this to him, then how can he

let himself do the same to his son? The Prophet (peace and blessings of Allaah be upon him) said: “None of you truly believes until he loves for his brother what he loves for himself.”

It is not permissible for your father to prevent you marrying this woman for no legitimate shar’i reason. If there is a legitimate shar’i reason then he should explain it to you so that you will understand.

With regard to the advice which we give you, we say that if you can forget about this woman and marry another, thus pleasing your father and avoiding a split (between you and your father), then do that.

If you cannot do that, because you are emotionally attached to her and you are also afraid that if you propose marriage to another woman that your father may also prevent you from marrying her – because some people may have envy or jealousy in their hearts even towards their children, so they do not let them have what they want – I say that if this is the case and you cannot be patient and forget about this woman to whom you feel emotionally attached, then there is no sin on you if you marry her, even if your father objects. Perhaps after you get married he will become convinced and the feelings in his heart will go away. We ask Allaah to enable you to do that which is in the interests of both.

Fataawa Islamiyyah, 4/193-194

And Allaah knows best.
Islam Q&A

Question No. 60259

His father does not let him pray Fajr in the mosque – should he obey him?

Question:
I am 16 years old and the mosque is close to our house, but my father does not allow me to pray Fajr there, although he lets me offer all the other prayers there. He says that he is afraid that something may happen to me, because between our house and the mosque there is an intersection. I have spoken to him a great deal and tried to convince him by quoting verses and ahaadeeth, but to no avail. Should I go and pray without his knowledge?.

Answer:
Praise be to Allaah.

Firstly:

To begin with, we would like to congratulate you for these good intentions and keenness to offer the obligatory prayers in congregation. We ask Allaah to make you steadfast in adhering to Islam and righteousness, and we pray that your father's actions will not put you off from doing what is right and following true guidance. Before answering your question, we should mention a very important matter, which is:

Honouring and obeying one's parents has been enjoined by Allaah in many places in His holy Book, such as the verses in which He says (interpretation of the meaning):

"Worship Allaah and join none with Him (in worship); and do good to parents …"

[al-Nisa' 4:36]

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

24. And lower unto them the wing of submission and humility through mercy, and say: 'My Lord! Bestow on them Your Mercy as they did bring me up when I was young'"

[al-Isra' 17:23, 24]

Obedience to parents is obligatory, unless they tell you to disobey Allaah,

in which case you are not obliged to obey them, because the Prophet (peace and blessings of Allaah be upon him) said: "There is no obedience if it involves disobedience towards Allaah, rather obedience is only in matters that are right and proper." Narrated by al-Bukhaari, 6830; Muslim, 1840.

With regard to prayer in congregation, this is obligatory, and it is not permissible for a father to forbid his son who has reached the age of maturity to do it. Rather parents should enjoin their sons to pray in congregation and encourage and urge them to do so. If the father notices that his son is falling short in that regard, then he must make him aware of his responsibilities and remind him that he will be questioned about it before Allaah on the Day of Reckoning. So he should enjoin what is right and forbid what is wrong, and remind those who are under his care of their duties towards their Lord and the seriousness of neglecting those duties.

If the father falls short in his duties towards his children by not enjoining what is good and forbidding what is evil, or encouraging them to do good and warning them against evil, this does not absolve them (the sons) of sin if they fall short in their duties or commit haraam actions.

If the father forbids his sons to perform a duty that has been enjoined upon them by Allaah, in that case they do not have to obey him by disobeying Allaah or by forsaking that which Allaah has commanded. If the father tells his son not to offer all or some of the prayers in congregation, then he has told him to commit a sin, and this case he is not to be obeyed, but at the same time he should be treated with kindness and respect.

With regard to your question about going secretly to pray Fajr, this is good on your part, but it is treating your father badly without realizing it. You father is committing a sin so long as he forbids you to pray in congregation, and even if you go out secretly, the burden of sin is not lifted from him, because he is still telling you to do something wrong and forbidding you to do something good, even if you go out to pray without his knowledge. So you have to try to convince him of the Islamic ruling, even if you get someone else to do it, if he will not listen to you or he thinks you are too young. If he does not respond, then there is no sin on you if you go out without his permission or knowledge, but you have to be very careful when going to the mosque.

Secondly:

We say to your father – may Allaah guide him – that Allaah has given you a great responsibility, which is to teach and advise your family, including your wife and children. The Messenger (peace and blessings of Allaah be upon him) said in a hadeeth whose authenticity is agreed upon: “Each of you is a shepherd and responsible for his flock. The man is the shepherd of his family and is responsible for his flock.”

Allaah has commanded you to protect yourself and your family from His Fire, as He says (interpretation of the meaning):

“O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allaah, but do that which they are commanded”

[al-Tahreem 66:6]

And He says, enjoining the prayer (interpretation of the meaning):

“And enjoin As-Salaah (the prayer) on your family, and be patient in offering them [i.e. the Salaah (prayers)]. We ask not of you a provision (i.e. to give Us something: money): We provide for you. And the good end (i.e. Paradise) is for the Muttaqoon (the pious)”

[Ta-Ha 20:132]

Ibn al-Qayyim (may Allaah have mercy on him) said:

Whoever neglects to teach his son that which will benefit him, and ignores him, has done something very bad indeed. Most children go astray because of their parents who neglect them and fail to teach them the duties and Sunnahs of their religion. They neglect them when they are young so they do not benefit themselves or benefit their parents when they grow up. End quote.

Tuhfat al-Mawdood, p. 229

We ask you an important question: Where are you when it is time for Fajr prayer? Is it not obligatory for you to offer the prayer in congregation? Is it not obligatory for you to be a good example for your family and children by praying in congregation in the house of Allaah? If you do that, you will have fulfilled the duty that Allaah has enjoined upon you, and you will

have helped your son to pray in the mosque, and you will put your mind at rest if you are worried about him going alone.

Remember that the Prophet (peace and blessings of Allaah be upon him) has told us that whoever prays Fajr in the mosque will be under the protection of Allaah, so how can you fear for one who is under the protection of Allaah, may He be exalted?

It was narrated that Jundub ibn 'Abd-Allaah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Whoever prays Fajr is under the protection of Allaah, so do not fall short with regard to the rights of Allaah, for anyone who does that, Allaah will seize him and will throw him on his face into the Fire of Hell."Narrated by Muslim, 657.

We ask Allaah to help you to fulfil the trust and to make you a good example for your family, and to make you help your son to offer the prayers in the house of Allaah.

And Allaah knows best.
Islam Q&A

Question No. 72397

His mother treated him badly after he got married

Question:
One year ago I got married to my neighbour and Allaah knows that the girl whom I married is of good character, well mannered and respectable. She came to live with my family in the same apartment. There are five young men in my family and a girl who is 17 years old. Since I got married, my mother has started to change completely. She has started to insult me and swear at me in front of my wife and in front of my siblings. I am the oldest of my siblings and she insults me for the silliest reasons. If I try to speak to my brothers she comes and creates a reason to insult me. She has thrown me out of the house a number of times. I do not know why this change has come over my dear mother, despite the fact that I am not stingy towards them in any way. I am not of the type that prefers his wife over his family, but my mother is very irritable. I hope that you can explain things to me because I am not able to rent an apartment as my salary is barely sufficient. I hope that you can advise me, may Allaah bless you.

Answer:
Praise be to Allaah.

We ask Allaah to help you to honour your mother and treat her kindly, to set her straight and to reconcile between you and help you both to obey Him and please Him.

What you are suffering may be caused by feelings of jealousy on your mother's part, or because she feels that she has lost you after you got married and someone else has taken possession of you. Some mothers have these feelings when their sons get married, but they are inappropriate feelings and she should strive to rid herself of them.

You should try to help her to go back to the way she was before. You can do this in several ways:

1- Strive to treat her kindly, by honouring her, taking care of her and making her feel that you still care about her as you did before and are still keen to respond to her wishes.

2- Avoid praising your wife or paying her attention in front of your mother, but still give your wife her rights to good treatment and respect, doing that out of your mother's sight, until your mother's situation improves and things go back to normal.

3- Encourage your wife to get close to your mother, by speaking to her, taking care of her, giving her gifts and so on.

4- Be patient with her insults, swearing and throwing you out, for you are commanded to honour her, and it is not permissible for you to respond to her bad treatment in kind. If you bear that with patience, then you will find a way out, for good consequences are

for those who are patient, and support comes with patience, and with hardship comes ease. Allaah says (interpretation of the meaning): *"Repel (the evil) with one which is better (i.e. Allaah orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend" [Fussilat 41:34]*. Every time she mistreats you, you should hasten to be kind, honour her and treat her well. That guarantees that the negative feelings in her heart will go away, in sha Allaah.

5- Pray for her, that Allaah will guide her aright and set the situation straight. She is the person who most deserves your du'aa's and kind treatment. No matter what you do, you can never repay her for her kindness and previous good treatment.

6- Strive to be a good example to your siblings, so that they may learn from you the best way of dealing with this problem which may happen to them too after they get married. Be an example of patience, good treatment and respect. Beware of letting the shaytaan gradually make you scorn her or be rude to her or rebuke her, for you will never find any good in such things. Allaah says (interpretation of the meaning): *"say not to them a word of disrespect, nor shout at them but address them in terms of honour" [al-Isra 17:23]*.

7- You should discuss the problem with one of your siblings, for perhaps there are other aspects of the problem that you are not aware of, or you have done something that has made your mother angry without realizing it. Finding out the reason will make it easier for you to deal with the problem.

We ask Allaah to guide us and you.

And Allaah knows best.
Islam Q&A

Question No. 82724

He wants to get married but his mother is objecting to that because he is young

Question:
I am nineteen years old, and I want to get married, but my mother does not want me to because she thinks that this is not the time to get married. Is it permissible for a man in Islam to get married without his parents' agreement and without telling them until things improve, in sha Allaah?.

Answer:
Praise be to Allaah.

Firstly:

It is permissible for a man to get married without his parents' agreement, unlike a woman, for whose marriage to be valid it is essential that her wali (guardian) agrees. But it is part of honouring one's parents and treating them kindly to ask for their permission and seek their approval, because that is more likely to keep relationships with them harmonious.

Secondly:

You should explain to your mother how great your need for marriage is, and try to convince her and earn her approval. If she responds, then praise be to Allaah, but if she persists in her attitude, then there is no sin on you if you get married to the girl you want, if she is righteous and religiously-committed.

It is a common mistake for parents to refuse to let their children get married on the basis of studies or their being too young; they do not understand the problems suffered by young men at a time when temptation is widespread. Their refusal may lead to their children going astray and following a path of evil. Hence we advise fathers and mothers to help their sons and daughters to get married, and to make it easy and encourage them to do that, in obedience to the words of the Prophet (peace and blessings of Allaah be upon him): "O young men, whoever among you can afford to get married, let him do so, and whoever cannot afford it, let him fast, for that will reduce his sexual energy." Narrated by al-Bukhaari (5065) and Muslim (1400).

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) was asked about someone who wanted to get married but his parents refused. He replied:

With regard to this issue, we must offer two pieces of advice. Firstly, we

advise your father who insisted on not allowing you to marry this woman whom you describe as being of good character and religiously committed. What he must do is allow you to marry her, unless he has a legitimate shar'i reason which he knows and can explain to you so as to put your mind at rest. He should weigh up this matter himself and imagine if his father had prevented him from marrying a woman whose religious commitment and character he liked, would he not regard that as a disgrace and restriction of his freedom? If he would not like his father to do that to him, then how can he agree to do that to his son? The Prophet (peace and blessings of Allaah be upon him) said: "No one of you truly believes until he likes for his brother what he likes for himself."

It is not permissible for your father to prevent you from getting married to this woman with no legitimate shar'i reason. If there is a legitimate shar'i reason, then let him explain it to you so that you will understand.

And our advice to you is: if you can find another woman instead of this woman, and please your father and maintain a harmonious relationship with the family, then do so.

But if you cannot do that because your heart is attached to her, and you are afraid that if you propose to another woman that your father will prevent you from marrying her too – because some people may feel jealous even towards their children and prevent them from doing what they want – then I say: if you are afraid of that and you cannot do without this woman to whom your heart is attached, then there is no sin on you if you marry her, even if your parents object. Perhaps after you get married he will accept what has happened and what is in his heart will go away. We ask Allaah to decree for you that which is best for you.

End quote from *Fataawa Islamiyyah* (4/193)

And Allaah knows best.
Islam Q&A

Question No. 22782

How should the Muslim honour his parents?

Question:
My problem may be summed up by staying that my father and mother are always arguing, because my father is sarcastic and offensive, and his character is very unfriendly and difficult to know.
My brothers and I are very afraid of him. We do not talk to him except in shallow terms. I want to please my Lord and attain Paradise, and I have read about the importance of honouring one's parents. But I am very confused. How can I honour my father when I do not know how?.

Answer:
Praise be to Allaah.

Allaah has mentioned kind treatment of parents alongside the command to worship Him alone. Allaah says (interpretation of the meaning):

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents"

[al-Isra' 17:23]

"Worship Allaah and join none with Him (in worship); and do good to parents…"

[al-Nisa' 4:36]

This is indicative of the importance of honouring one's parents and treating them well.

Honouring one's parents means obeying them, respecting them, praying for them, lowering one's voice in their presence, smiling at them, lowering the wing of humility to them, not showing displeasure towards them, striving to serve them, fulfilling their wishes, consulting them, listening to what they say, not being stubborn towards them and respecting their friends both during their lifetime and after they have died.

That also includes not travelling without their permission, not sitting in a place higher than theirs, not starting to eat before they do, and not showing preference to your wife or child over them.

Honouring them also means visiting them, offering them gifts, thanking them for bringing you up and treating you kindly when you were small and

after you grew up.

It also means striving to reduce the arguments between them, by offering sincere advice and reminding them as much as you can, and making excuses to the one who is wronged, and saying and doing things to calm them down.

No matter how your father treats you, you should follow the good manners described above, so as to avoid everything that may make him angry or upset, so long as that does not lead to sin or disobedience towards Allaah, because the rights of Allaah come before the rights of other people.

Ask Allaah to guide them and to set their affairs straight, for He is All-Hearing, Ever Close and Ever Responsive.

And Allaah knows best.
Islam Q&A

Question No. 26852

Does a son or daughter have the right to refuse the person whom the parents choose for them to marry?

Question:
To what extent to parents have right to chose your life partner?what if they force you to get married to someone in the family and that's the not the ultimate choice in mind to what extent are you convicted if you refuse.Do you have the right to opposed to the choice that your parents have choosen for you?.

Answer:
Praise be to Allaah.

The basic principle is that one of the conditions of marriage is the consent of both parties, because of the hadeeth of Abu Hurayrah (may Allaah be pleased with him) which says that the Prophet SAW said: “A virgin cannot be married until her consent has been sought and a previously-married woman cannot be married until she has been consulted.” They said, “O Messenger of Allaah, what is her consent?” He said, “If she remains silent.”

(Narrated by al-Bukhaari, 5136; Muslim, 1419)

Consent is essential in the case of the husband, and also in the case of the wife. The parents have no right to force their son or their daughter to marry someone they do not want.

But if the person whom the parents have chosen is righteous, then the child, whether male or female, should obey the parents in that, because the Prophet (peace and blessings of Allaah be upon him) said: “If there comes to you one with whose religious commitment and character you are pleased, then marry (your daughter) to him.” (Narrated by al-Tirmidhi, 1084; Ibn Maajah, 1967. Classed as hasan by al-Albaani in *Saheeh al-Tirmidhi*, 865).

But if obeying them will lead to divorce later on, then the child does not have to obey them in that, because consent is the foundation of the marital relationship, and this consent must be in accordance with sharee’ah, which is approval of the one who is religiously committed and of good character.

Shaykh Dr. Khaalid al-Mushayqih

A child is not considered to be disobedient or sinful if he does not obey his parents in this regard.

Shaykh al-Islam Ibn Taymiyah said:

The parents do not have the right to force their child to marry someone whom he does not want, and if he refuses he is not being disobedient towards them, as is the case when he does not eat what he does not want.

Al-Ikhtiyaaraat, 344.

Islam Q&A

Question No. 40283

His parents refuse to let him shorten his lower garments. Should he obey them?

Question:
My parents won't let me shorten my lower garments (so that they do not come down below my ankles). Should I obey them or not?.

Answer:
Praise be to Allaah.

Allaah has commanded us to honour our parents in many places in His Book, such as when He says (interpretation of the meaning):

"And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do"

[al-'Ankaboot 29:8]

The greatest of rights are the rights of Allaah, after which come the rights of created beings, foremost among which are the rights of parents. Hence Allaah mentions His rights and parents' rights together in many verses of the Holy Qur'aan, such as when He says (interpretation of the meaning):

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour."

[al-Isra' 17:23]

Obeying parents is obligatory unless they enjoin sin, in which case they should not be obeyed. The Prophet (peace and blessings of Allaah be upon him) said: "There is no obedience to any created being if it involves disobedience towards the Creator." Narrated by al-Bukhaari, 4340; Muslim, 1840; Ahmad, 1098. Isbaal or letting the lower garment hang below the ankles is a major sin, so you should not obey them if they tell you to do that. But you can wear your clothes at the longest permissible length so that they do not touch the ankles, then you will not be disobeying your Lord by doing that, and you will not be going against your parents' wishes, because it is not a condition of shortening the lower garment that it should be at mid-calf length, rather you can obey the rule of sharee'ah by

not letting your clothes touch your ankles.

If they insist that your clothes should be longer than ankle length, then speak to them nicely and try to convince them, but do not disobey Allaah for their sake by letting your clothes hang below the ankles.

Shaykh ‘Abd al-‘Azeez Aal al-Shaykh was asked:

What is the ruling on isbaal (letting the clothes hang below the ankles)? Is it permissible to obey my father when he wants me to let my clothes hang below the ankles?

He replied:

Isbaal is haraam, indeed it is one of the major sins. The Prophet (peace and blessings of Allaah be upon him) said: “Whoever allows his garment to trail along the ground out of pride, Allaah will not look at him on the Day of Resurrection.” And he mentioned the three whom Allaah will not look at on the Day of Resurrection or praise them, and theirs will be a painful torment, among whom is the one who allows his garment to hang below his ankles. The one who does this is disobeying Allaah and transgressing His sacred limits, so he has to repent to Allaah. He will be punished because Allaah will not look at him on the Day of Resurrection, and he will be punished because he is given a warning of Hell fire, which indicates that isbaal is one of the major sins, Moreover there is nothing good in isbaal, because it damages the clothes and may make the person stumble, as ‘Umar (may Allaah be pleased with him) said to the young man whom he saw allowing his garment to hang below his ankles – who came to visit ‘Umar in his final sickness – “O young man, lift up your lower garment for it will make your garment last longer and is more obedient to your Lord.”

With regard to obeying your parents, parents are not to be obeyed if that involves disobeying Allaah. If they tell you to let your garment hang below your ankles, then you should disobey them, because isbaal is a major sin and there is no obedience to any created being if it involves disobedience towards the Creator.

Fataawah Majallat al-Da’wah, issue no. 1741

And Allaah knows best.
Islam Q&A

Question No. 11495

He has a clean heart but he does not respect his parents

Question:
if a person prayers, and dose various other muslims deeds and has a clean heart yet fails to respect their parents or even care for their parents is this wrong? and will they be punished for it?

Answer:

Praise be to Allaah.

Yes, that is counted as a sin for which a person will be punished, because Allaah says (interpretation of the meaning):

"say not to them a word of disrespect, nor shout at them but address them in terms of honour.

And lower unto them the wing of submission and humility through mercy" [al-Israa' 17:23-24]

Shaykh Sa'd al-Humayd

Every kind of annoying one's parents, whether in word or deed, is an act of disobedience which means that the child is a sinner, because it goes against the command and prohibition of Allaah, Who has commanded us to speak to them kindly and treat them kindly. Allaah says (interpretation of the meaning):

"but address them in terms of honour.

And lower unto them the wing of submission and humility through mercy" [al-Israa' 17:24]

It is forbidden to dishonour them by saying or doing bad things to them. Allaah says (interpretation of the meaning):

"say not to them a word of disrespect, nor shout at them" [al-Israa' 17:23]

If the child does that, then he has to repent to Allaah and seek his parents' forgiveness, so that he may escape the punishment.

Sheikh Muhammed Salih Al-Munajjid

Question No. 12633

Should I obey my father and give up being friends with good people?

Question:
My parents have told me to stop being friends with good people, and not to travel with them to do ‘Umrah. Please note that I am on my way to becoming religiously committed. Do I have to obey them in this matter?.

Answer:
Praise be to Allaah.

You do not have to obey them in disobeying Allaah or in anything that will adversely affect you, because the Prophet (peace and blessings of Allaah be upon him) said, “Obedience is only with regard to what is right and proper,” and “There is no obedience to any created being if it involves disobedience towards the Creator.” The person who tells you not to be friends with good people is not to be obeyed, whether they are your parents or anyone else. You should not obey anyone who tells you to be friends with bad people either. But you should speak to your parents in a good manner and in a way that is better, such as saying “These are good people, I benefit a lot from them, I am fond of them and I am learning a lot from them.” You should respond to them with kind words and good manners, and not be harsh with them. If they tell you not to be friends with them, do not tell them that you are seeking out good people and getting in touch with them, or that you have gone places with them if they do not approve of that. You only have to obey them with regard to acts of worship and what is good and proper.

If they tell you to make friends with bad people, or they tell you to smoke or drink alcohol or commit adultery, or other sins, then do not obey them or anyone else who tells you to do such things, because of the two hadeeth quoted above. And Allaah is the Source of strength.

Majmoo’ Fataawa wa Maqaalaat li’l-Shaykh Ibn Baaz, 6/126

Question No. 12652

He wants to benefit his deceased father

Question:
I give out money on my father's behalf (deceased). I would like to do good for my father, what else can I do other than feed a Muslim for the month of Ramadan?.

Answer:
Praise be to Allaah.

Charity (sadaqah) given on behalf of the deceased will benefit him and its reward will reach him, according to the consensus of the Muslims.

Muslim (1630) narrated from Abu Hurayrah that a man said to the Prophet (peace and blessings of Allaah be upon him): “My father has died and left behind wealth, and he did not make a will. Will it be an expiation for him if I give in charity on his behalf?” He said, “Yes.”

Muslim also narrated (1004) from ‘Aa’ishah (may Allaah be pleased wth her) that a man said to the Prophet (peace and blessings of Allaah be upon him): “My mother died suddenly and I think that if she could have spoken she would have given in charity [i.e., left instructions that some of her estate be given in charity]. Will I have a reward if I spend in charity on her behalf?” He said, “Yes.”

Al-Nawawi (may Allaah have mercy on him) said:

This hadeeth indicates that it is permissible to give in charity on behalf of the deceased and that doing so is mustahabb, and that the reward for that will reach the deceased and benefit him or her; it will also benefit the one who gives the charity. There is consensus on all of that among the Muslims.

Feeding the poor is one of the acts of kindness and charity that was enjoined by the Prophet (peace and blessings of Allaah be upon him), especially providing iftaar to one who is fasting.

Also among the best things that you can do to benefit your father and honour him is to make du’aa’ for him. The Prophet (peace and blessings of Allaah be upon him) said: “When a man dies, all his good deeds come to an end except three: ongoing charity; beneficial knowledge; and a righteous son who will pray for him.” Narrated by Muslim, 1631.

So you should make a lot of du’aa’ for your father, during your prayer and

at other times, asking Allaah to forgive him, and admit him to Paradise, and keep him away from Hell.

And Allaah knows best.
Islam Q&A

Question No. 12199

Should he obey his parents or follow the Sunnah?

Question:
the prophets sunna are very important, the example that i allways hear is that the fard are like the wall of the house and the sunnas are like the furniture, so my question is that if your parents object to u wearing sunna clothing, eating the sunna way slepping the sunna ect. then should i give these sunns up to please my parents.

Answer:

Praise be to Allaah.

He should try to convince his parents and explain to them the Sunnah of dressing, eating, sleeping, etc. If both or one of them still persist, then he can obey them with regard to matters of dress, eating and sleeping that do not go against any text or clear evidence (daleel), because the basic principle regarding clothing etc. is that it is permissible (unless there is evidence to the contrary) and it is usually based on custom, because these are matters of nature or tradition which the Prophet (peace and blessings of Allaah be upon him) and others used to do before Islam. So there is nothing wrong with a Muslim wearing the clothes that people in his country wear, or eating the food that they eat, or going along with them in matters which do not go against any clear text, especially if his parents ask him to do that.

Shaykh Ibn Jibreen

But if they tell him to do something which goes against the sharee'ah with regard to clothing, for example, such as letting one's garments hang below the ankles, or they tell him to eat with his left hand, for example, then he should not obey them in that, but he should still be kind towards them. And Allaah knows best.
Sheikh Muhammed Salih Al-Munajjid

Question No. 3482

Parents’ permission for voluntary or obligatory Hajj

Question:
Can a person go for Hajj without his parents’ permission, and will his Hajj be valid? Can he go out to seek knowledge? Will they be sinners if they stop him?

Answer:

Praise be to Allaah.

They can stop him from going for a voluntary Hajj, and they will not be sinners if they do that. But they do not have the right to stop him from going for the obligatory Hajj, and they will be sinners of they stop him. If he goes for (obligatory) Hajj without their permission, his Hajj will be valid regardless – even though he would be a sinner if he went for a voluntary Hajj without their permission. He also has the right to travel to seek knowledge without their permission.

From Fatawa al-Imaam al-Nawawi, p. 94.

Question No. 21831

He wants to get married but his father is refusing

Question:
My problem is with my father i have 7 brothers and i am number 5 and i asked my father that i want to marry and his answer was no wait 4 years and i am going to finish my trainnig in shallah after 1 year and maybe you know how is my country it is really not good ALLAH AL MODTA3AAN so i want to know is my father going to have thnoooob coz he didn't let me marry and my all brothers are singles not marry and i cant talk to him any more coz when i talk to him he gets angry and i cant say anything that time and really i didn't do any thing bad wallah i want to do everything in the right way but he don't allow me to do it

Answer:
Praise be to Allaah.

Firstly:

We noticed in your question that you are kind to your father, and this is something to be commended. We urge you to keep honouring your father, for Allaah has enjoined that upon you, and the texts which enjoin that are so well known that we do not need to quote them here.

Secondly:

We also noticed from your question how hard you are trying not to fall into doing something that would lead to doom and punishment. This indicates – in sha Allaah – that your religious commitment is strong. Your religious commitment is your capital, so beware of squandering it and losing out in this world and in the Hereafter. Keep this fear of falling into immoral actions which would earn you the wrath of Allaah. Always remember that Allaah is watching you, night and day, and remember that He knows the secret and that which is yet more hidden; He knows the fraud of the eyes, and all that the hearts conceal. It is sufficient to imagine if Allaah were to take your soul whilst you – Allaah forbid – were committing a sin: how would you meet Allaah?

Thirdly:

We advise you to fear Allaah, for that will form a barrier between you and immoral actions. We advise you to lower you gaze and avoid looking at anything that Allaah has forbidden. You are only allowed the first glance which happens unintentionally. We advise you not to listen to things that Allaah has forbidden that may provoke desire, and to keep away from bad company and immoral friends who do not want anything for you except

Hell in the Hereafter and shame in this world.

These are some of the things that make a person fall into immoral actions. The more you keep away from them, the more you will keep away from immorality. After that, we advise you to do acts of worship, especially fasting, which is the remedy recommended by the Prophet (peace and blessings of Allaah be upon him) in cases such as yours.

It was narrated that Ibn Mas'ood (may Allaah be pleased with him) said: The Prophet (peace and blessings of Allaah be upon him) said: "O young men, whoever among you can afford to get married, let him do so, and whoever cannot, then let him fast, for it will be a shield for him."

(Narrated by al-Bukhaari, 4778; Muslim, 1400)

We advise you to read Qur'aan and to make a lot of du'aa', asking Allaah to keep you away from temptations both obvious and hidden. We advise you to find good friends who can guide you to the path of righteousness and help you to adhere to it. We also advise you to exercise, and to go to sleep early.

There are some of the means which, hopefully, will be the means of keeping you away from everything that is not pleasing to your Lord.

We offer you the following useful advice:

Ibn Muflih said – quoting from Ibn 'Aqeel in *al-Funoon* – You listen to the words *"Tell the believing men to lower their gaze (from looking at forbidden things)" [al-Noor 24:30 – interpretation of the meaning]*, but you are staring at that which Allaah has forbidden as if you are desperate to acquire it or regretting that you have no way to get it. And you listen to the words, *"Some faces that Day shall be Naadirah (shining and radiant)" [al-Qiyaamah 75:22 – interpretation of the meaning]* and you think that they were revealed concerning you. And you listen to the words *"And some faces that Day will be Baasirah (dark, gloomy, frowning and sad)" [al-Qiyaamah 75:24 – interpretation of the meaning]*, and you think that they were revealed concerning someone else! How can you be so sure? Where did this wishful thinking come from? This is a kind of deception which stands between you and taqwa.

(*al-Adaab al-Shar'iyyah*, 1/151, 152)

Fourthly:

With regard to what your father is doing, preventing you from getting married and delaying your marriage, this is a mistake on his part. He should fear Allaah with regard to his sons, and hasten to arrange their marriages. He should realize that the need of some of his sons and daughters for marriage may be greater than their need for food and drink.

There follows a fatwa of Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) on a case that was similar to your father’s:

“As Allaah has enjoined upon your father to spend on your food, drink, clothing and accommodation, he must also arrange your marriage if you need to get married, as the scholars have said.

I would like to take this opportunity to point out something important, which is that some fathers, even though they are well-off, refuse to arrange their sons’ marriages when the sons ask them to, telling them, ‘Earn enough money to spend on yourself and get married, for you are a man,’ and so on. But the scholars have stated that whoever is obliged to spend on a person is also obliged to keep him chaste and arrange his marriage. So let these fathers fear Allaah and do that which Allaah has enjoined upon them, namely keeping their sons chaste. And Allaah is the Source of strength.”

From *Fataawa Manaar al-Islam*, part 3, p. 619

Finally, we ask Allaah to make us and you steadfast and chaste, and to help us, for He is the Best of supporters and helpers.
Islam Q&A

Question No. 20996

Ruling on reciting Qur'aan for another person, living or dead

Question:
I have a mother who cannot read and I want to honour her. I often read Qur'aan and dedicate the reward for that to her. When I heard that this is not permissible, I stopped doing it and I started to give money in charity on her behalf. Now she is still alive; will the reward for money or other things given in charity reach her whether she is alive or dead, or will only du'aa' reach her because that is the only thing mentioned in the hadeeth, "When a person dies all his deeds come to an end except three: a righteous son who will pray [make du'aa'] for him…"? If a person makes a lot of du'aa' for his parents during salaah and at other times, standing and sitting, does this hadeeth mean that he is righteous and can hope for reward from Allaah? I hope that you can advise me, may Allaah reward you with much good.

Answer:

Praise be to Allaah.

With regard to reading Qur'aan, there is some difference of opinion among the scholars as to whether the reward from that will reach the deceased. According to the more correct of the two opinions, it does not reach them, because there is no evidence to that effect, and because the Messenger (peace and blessings of Allaah be upon him) did not do that for the Muslims who died, such as his daughters who died during his lifetime, neither did the Sahaabah (may Allaah be pleased with them all) did not do that either, as far as we know. So it is better for the believer not to do that and not to read Qur'aan for either the dead or the living, or to offer salaah or fast voluntarily on their behalf, because there is no evidence for any of these things. The basic principle regarding acts of worship is to refrain from everything except that which is proven to be enjoined by Allaah or by His Messenger (peace and blessings of Allaah be upon him).

With regard to charity, this may benefit both the living and the dead, according to the consensus of the Muslims. Similarly, du'aa' may benefit both the living and the dead according to the consensus of the Muslims. But the hadeeth mentions that which has to do with the dead, because this is the point concerning which people are confused. Does it benefit them or not? Hence this hadeeth was narrated from the Messenger of Allaah (peace and blessings of Allaah be upon him): "When the son of Adam dies, all his deeds come to an end, except for three: ongoing charity, beneficial knowledge or a righteous son who will pray for him." Because it is known that death puts a stop to all deeds, the Messenger (peace and blessings of Allaah be upon him) explained that these [three deeds] do not stop. With regard to the living, there is no doubt that he will benefit from charity given by himself or by others, and he will benefit from du'aa'. If a person makes du'aa' for his parents whilst they are still alive, they will benefit from his du'aa'. They will also benefit from charity given on their behalf whilst they are still alive.

The same applies to making Hajj on their behalf if they are unable to go themselves because of old age or incurable sickness. This will also benefit them. Hence it was narrated from the Prophet (peace and blessings of Allaah be upon him) that a woman said to him, "O Messenger of Allaah, the obligation to perform Hajj has come when my father is an old man and is unable to ride. Can I perform Hajj on his behalf?" He said, "Perform Hajj on his behalf." Another man came and said, "O Messenger of Allaah, my father is an old man and he cannot perform Hajj or travel. Can I perform Hajj or 'Umrah on his behalf?" He said, "Perform Hajj and 'Umrah on behalf of your father." This indicates that it is permissible to perform Hajj on behalf of the dead or on behalf of one who is living but is unable to do it because he or she is too old. Charity, du'aa' and Hajj or 'Umrah on behalf of the dead or one who is incapable will all benefit the person, according to all the scholars.

Similarly, it is obligatory to fast on behalf of the deceased if he had missed any obligatory fasts, whether they were fasts in fulfillment of a vow, or as an expiation, or any missed fasts of Ramadaan,

because of the general meaning of the hadeeth, “Whoever dies and was obliged to fast, let his next of kin fast on his behalf.” (Saheeh – agreed upon). And there are other similar ahaadeeth. But whoever delayed the fast of Ramadaan for a valid excuse such as sickness or traveling, then he dies before he could make up the missed fasts, it is not obligatory to make up the fasts or to feed poor people on his behalf, because he had a valid excuse.

You are doing well, in sha Allaah, by honouring your mother by giving in charity on her behalf and making du’aa’ for her. Especially if the son is righteous, this makes the du’aa’ more likely to be answered. Hence the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “… or a righteous son who will pray for him,” because the righteous son is more likely to have his du’aa’ answered than a son who is not righteous, even though everyone is required to make du’aa’ for his parents. But if the son is righteous then his du’aa’ for his parents is more likely to be answered.

Majmoo’ Fataawa wa Maqaalaat Mutanawwi’ah li Samaahat al-Shaykh al-‘Allaamah ‘Abd al-‘Azeez ibn ‘Abd-Allaah ibn Baaz (may Allaha have mercy on him), vol 4, p. 348

Question No. 11757

Her husband will not let their children visit their kaafir grandparents

Question:
My husband and my family do not get along, they are not muslim, although I have invited them many times, nor do they understand Islam. My husband wants to prevent my parents from seeing my children because he feels they have cursed Allah, although they have not done so. Is this allowed?

Answer:

We asked our shaykh, Shaykh Muhammad ibn Saalih al-'Uthaymeen, about a woman who says, my parents are kaafirs and my husband will not let the children see them. Does he have any right to do that?

He answered, may Allaah preserve him, as follows:

He does not have that right, but she should be tactful with him. It should be said to the husband that if there is no danger to the children's religious commitment, he should not stop them (from seeing their grandparents). And he can be on the safe side by going with his children when they visit their grandparents.

Shaykh Muhammad ibn Saalih al-'Uthaymeen

Question No. 4270

His father asks him to buy cigarettes for him

Question:
I know that smoking cigarets are haram. But what about going to the store and buying them for someone else. And if that is haram too, does that ruling apply buying them for one's father?

Answer:

Praise be to Allaah.

It is not permissible for you to buy anything for your father which it is haraam to use, whether it is tobacco, opium, hashish, alcohol or whatever, even if he tells you to do that. It was reported that the Prophet (peace and blessings of Allaah be upon him) said: “There is no obedience to any created being if it involves disobedience of the Creator” and, “Obedience is only with regard to things which are right and good (*ma’roof*).” You have to advise him and apologize to him politely for not buying them for him.

Islam Q&A
Sheikh Muhammed Salih Al-Munajjid

Question No. 2621

How to deal with a misbehaving mother

Question:
first i wish to state that this q&a is very beneficial to the ummah mash'Allah and we hope you and your helpers will receive the best reward in this world and the next. my question is on behalf of a muslim young man. he is mash'Allah a sincere seeming and knowledgeable muslim who follows islam to the best of his ability and upon the correct aqeedah. he lives alone with his divorced mother whose does not follow islam thoroughly and engages in very unislamic activities sometimes. i know both him and his mother and they are very close and very kind but i see that the son i sometimes put in situations that are extremely stressful for him and i cannot advise him properly. a few examples of these situations include the mother going out of the house in shorts and the son hating this shame but walking with her for fear that she will be accosted, or the mother being overly freindly with male acquaintances in the western manner, or going to dinner and sitting at a table where alcohol is being consumed though the mother does not consume it. there are various other types of scenarios that try this brother such as his mothers' friends advocating every kind of bidah. he does say what is wrong and try to give dawah to his mother but it is usually ignored as "extremism" or "from the stone age". please advise, my freind is confided in me only that he feels like a dirty "dayouth" and wants to know if staying with his mother is the correct thing given such behavior on her part. he errs on the side of staying with his mother even when she is adamant about wearing unislamic clothing for fear of her being molested be some stranger. also he did not tell me of these things and reveal his families faults, rather it is evident for those arouind to see as well as for me to see as his friend. please help and mat Allah ta'Aalaa reward you with the good.

Answer:

Praise be to Allaah.

There is no doubt that the story you have told us is very sad and moving, especially when we see someone suffering because the person who is closest to him is lacking in terms of religion. *But 'Allaah (Alone) is Sufficient for us, and He is the Best Disposer of affairs for us.' [Aal- 'Imraan 3:173 – interpretation of the meaning] 'Truly, to Allaah we belong and truly, to Him we shall return.' [al-Baqarah 2:156 – interpretation of the meaning].*

This brother should remember that honouring one's parents is one of the most important duties that human beings have towards one another, because Allaah says (interpretation of the meaning): *"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents, - unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others of which you have no knowledge, then obey them not, but behave with them in the world kindly…" [Luqmaan 31:14-15].* These mushrik parents were doing their utmost to make their son associate partners with Allaah, yet in spite of that Allaah commanded the son to maintain a relationship with them and behave kindly with them in this world. So you are also obliged to treat your mother well, advise her to give up her bad behaviour, explain to her how sinful her deeds are and what punishment awaits her if she does not stop. If she responds, then praise be to Allaah. If she does not, then keep away from her in a good way; do not mix with her in ways that will adversely affect your religion, but do not upset her either. Behave with her in the world kindly, and continue to advise her from time to time. Your keeping away from her will not be a sin, if you do it for the sake of Allaah and in opposition to something wrong.

(See the response of Shaykh Muhammad ibn 'Uthaymeen in *Fataawaa Islamiyyah*, 4/196; *al-Lajnah al-Daa'imah fi Fataawaa Islamiyyah* (Standing Committee on Islamic Fatwas), 4/204; Shaykh 'Abd-Allaah ibn Jibreen in *Fataawaa al-Mar'ah al-Muslimah*, 2/957)

In conclusion therefore, if your staying with her will benefit her by increasing her religious commitment and eemaan, her adherence to Islamic duties and her avoidance of haraam deeds – or at least reduce her involvement in such activities – because she feels that she is being watched, for example, or because this will keep bad people away from her, and this will not cause you any harm at the same time, then stay with her in the hope of earning reward for whatever efforts you make, and Allaah will reward you for your patience. If you have already tried your utmost, to no avail, and

have found that you are not making progress in any of the ways referred to above, and staying with her will have an adverse effect on your own religious commitment or reputation, then there is no sin on you if you keep away from her, as stated above, so long as you continue to check on her from time to time, to pay attention to her needs and to advise her. We ask Allaah to bless you with patience and reward you for your efforts, for He is the best of supporters and helpers.

Islam Q&A
Sheikh Muhammed Salih Al-Munajjid

Question No. 1176

Obeying parents in shaving one’s beard

Question:
I am a young Muslim and I want to let my beard grow, but my father is strongly opposed to this. Should I let my beard grow or obey my parents?

Answer:

Shaving the beard is haraam, and it is not permissible to do it for a parent or leader or boss, because obedience is only a duty in matters that are good and righteous. The Prophet (peace and blessings of Allaah be upon him) said: “There is no obedience to any created being (person) if it involves disobedience to the Creator.”

Fataawa al-Lajnah al-Daa’imah, 5/146

Question No. 6293

Who has priority, one's mother or one's wife?

Question:
To whom should a married man should give much preference, either his mother or wife?

Answer:

Praise be to Allaah.

The Muslim should always give preference to his mother, because it says in a hadeeth that a man said to the Prophet ﷺ (peace and blessings of Allaah be upon him): "Who among the people is most deserving of my good company?" He said, "Your mother." He asked, "Then who?" He said, "Your mother." He asked, "Then who?" He said, "Your mother." …

(Narrated by al-Bukhaari, 5514; Muslim, 4621).

But the wife takes precedence over the mother in one case, and that is the matter of spending. If the husband cannot afford to spend on both his wife and his mother because he is poor, then in this case he should put his wife before his mother. The Muslim has to give what is due to each person who has a right over him, and he has to help the one who is oppressed. If his mother mistreats his wife, he has to put a stop to it, in a kind and fair manner.

And Allaah knows best.

Islam Q&A
Sheikh Muhammed Salih Al-Munajjid

Question No. 27017

Does the mother have the right to stop her daughter fasting because of nutrition?

Question:
Is it the mother's right to stop her daughter from observing voluntary fasts, naming nutrition as the reason? Is it permissible for the daughter in this situation to fast despite her mother's objections?

Answer:
Praise be to Allaah.

The parents have the right to prevent their child – be it a son or a daughter – from observing voluntary acts of worship, whether they are Hajj, fasting, jihad or others, especially if the parents think that doing this voluntary action will be harmful to the child, or if the parents have some need that cannot be met otherwise. But in the case of obligatory duties they have no such right. If the child is prevented by his parents from observing a voluntary act of worship, then Allaah will reward him.

Shaykh 'Abd al-Kareem al-Khudayr.

Question No. 27281

Should he obey his father and buy him alcohol?

Question:
My father drinks alcohol, and he asks me to bring him alcohol, and I cannot say no to him, because he is the source of income in the house. Will I be brought to account for this alcohol that I buy?.

Answer:
Praise be to Allaah.

Allaah has enjoined upon sons to honour and obey their parents. Allaah says (interpretation of the meaning):

"Say (O Muhammad): 'Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty' — We provide sustenance for you and for them. Come not near to Al-Fawaahish (shameful sins and illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allaah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand"

[al-An'aam 6:151]

And Allaah says (interpretation of the meaning):

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour"

[al-Isra' 17:23]

This obedience is obligatory, unless they tell you to commit shirk (associate others in worship with Allaah) or to commit sin.

Because there is no obedience to any created being if it involves disobedience towards the Creator.

Alcohol is forbidden according to the Qur'aan and Sunnah and scholarly consensus.

Allaah says (interpretation of the meaning):

"O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansaab (stone altars for sacrifices to idols, jinn etc), and Al-Azlaam (arrows for seeking luck or decision) are an abomination of Shaytaan's (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.

91. Shaytaan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allaah and from As-Salaah (the prayer). So, will you not then abstain?"

[al-Maa'idah 5:90-91]

Ten people have been cursed with regard to alcohol, including the one who buys it.

It was narrated that Anas ibn Maalik said: The Messenger of Allaah (peace and blessings of Allaah be upon him) cursed ten with regard to alcohol: the one who squeezes it (the grapes etc), the one for whom it is squeezed, the one who drinks it, the one who carries it, the one to whom it is carried, the one who pours it, the one who sells it, the one who consumes its price, the one who buys it and the one for whom it is bought."

Narrated by al-Tirmidhi, 1259; Ibn Maajah, 3381.

This hadeeth was classed as saheeh by Shaykh al-Albaani in *Saheeh al-Tirmidhi*, no. 1041.

To sum up, it is not permissible for you to buy alcohol for your father, or to obey any created being if it involves disobedience towards Allaah, even if that will make him angry and make him pray against you, because he is sinning by doing that, and his du'aa' carries no weight in sharee'ah.

It was narrated from 'Aa'ishah (may Allaah be pleased with her) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Whoever pleases Allaah by angering the people, Allaah will suffice him, but whoever angers Allaah by pleasing the people, Allaah will leave him to the people." Narrated by Ibn Hibbaan in his *Saheeh*, 1/115; classed as saheeh by al-Albaani in al-Silsilah al-Saheehah, 2311.

We ask Allaah to guide your father.

And Allaah knows best.

Islam Q&A

Question No. 76408

He is complaining that his mother mistreats him

Question:
My problem is that my mother does not love us – her children – and whenever we meet her she curses us and insults us and tries to hit us. What should I do? Should I sever ties with her? I visit her at long intervals in the hope that her heart has softened, but to no avail. As soon as she sees me she starts to insult me and curse me and throw me out of the house. She does the same thing with my brothers. How can we please her? We have tried so much. What can we do?.

Answer:
Praise be to Allaah.

Honouring one's parents is one of the most important duties that people are obliged to do for one another, because Allaah says (interpretation of the meaning):

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents. Unto Me is the final destination.

15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly"

[Luqmaan 31:14, 15]

Allaah enjoined keeping good company with those mushrik parents who were striving to make him join others with Allaah sShirk) – He told him to behave with them in the world kindly.

Obeying parents is obligatory for the child with regard to that which will benefit them without causing harm to the child. As for that which will not benefit them or which will cause harm to the child, there is no obligation to obey them in that case.

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said in *al-Ikhtiyaaraat* (p. 114): A person is obliged to obey his parents so long as it does not involve sin, even if they are evildoers… This has to do with that which benefits them and does not cause harm to him. End quote.

As for shunning her, you should not do that, for she is your mother and has great rights over you. You can uphold ties with her by phone and visiting

her from time to time. Seek reward by being patient with the insults and curses, etc., that you experience in these visits, seeking thereby the pleasure of Allaah.

But in order to reduce the harm and evil that results from visiting her, you can make the visits few and far between, but keep in touch with her by phone if possible, or by asking how she is. Perhaps she will need you and have some problem. If you do that, there is no sin on you, in sha Allah, if you make your visits infrequent. And do not be disobedient towards her, because – although is the one who is entitled to kind treatment from you – she does not want you to visit her and she is not asking you for that.

You are only reducing the number of your visits so as to avoid the harm she inflicts on you.

For more information please see the answers to questions no. 2621 and 3044

We ask Allaah to help you to do all that is good, and to guide your mother, and set your affairs straight.

And Allaah knows best.
Islam Q&A

Question No. 71173

A son argues with his parents about food and prayer

Question:
My brother is very fat and he eats a lot. Every time my mother advises him to eat less, and warns that she will not be pleased with him if he does not listen to her, he says that eating is not haraam and a mother has no right to stop him doing something that is permissible.
Also, he does not pray in the mosque. Every time my mother asks him, "Why don't you go?" he says, "Prayer in congregation is a confirmed Sunnah, as Imam Abu Haneefah says."
He also delays prayer for a long time after the adhaan, and every time we ask him, "Why don't you pray on time?" he says, "I do not go beyond the specified time, and the prayers have times that are not limited by the adhaan and iqaamah." How should we respond to him?.

Answer:
Praise be to Allaah.

Firstly:

One of the greatest blessings that Allaah has bestowed upon His slaves is that He has subjugated to them everything that is on earth, and He sends down blessings upon them, and He has permitted to them all good kinds of food, drink, clothing and so on.

But Allaah also condemns everyone who is extravagant in his use of these permissible things, or who abuses these blessings in ways that harm him or distract him from that which will benefit his religious and worldly interests.

Allaah says (interpretation of the meaning):

"and eat and drink but waste not by extravagance, certainly He (Allaah) likes not Al-Musrifoon (those who waste by extravagance)"

[al-A'raaf 7:31]

Secondly:

One of the most dangerous things that may doom the son of Adam to Hell is the desire of his belly, as the belly is the basis of all other desires and the essence of all problems and diseases. The Prophet (peace and blessings of Allaah be upon him) said: "The son of Adam does not fill any vessel worse than his stomach. It is sufficient for the son of Adam to eat a few morsels to keep him alive. If he must fill it, then one-third for his food, one-third for his drink, and one-third for air." Narrated by al-Tirmidhi (2380), classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*.

i.e., it is sufficient for the son of Adam to eat only that which will keep him alive, and no more than that. If he insists on having more, then he should eat only that which will fill one-third of his stomach, and another third for drink, and leave one-third for air. He should not consume more than that amount.

See: *Tuhfat al-Ahwadhi*.

The wise men of the Jaahiliyyah and of Islam were praised for eating little.

Haatim al-Taa'iy said:

If you give your stomach and your private part what they ask for, you will end up regretting it.

Fath al-Baari (9/669)

If a person eats so much food that it harms him, this is haraam.

The scholars of the Standing Committee were asked: Is eating too much haraam?

They replied:

Yes, it is haraam for a Muslim to eat so much that it harms him, because that is a kind of extravagance and extravagance is haraam, because Allaah says (interpretation of the meaning):

"and eat and drink but waste not by extravagance, certainly He (Allaah) likes not Al-Musrifoon (those who waste by extravagance)"

[al-A'raaf 7:31]. End quote.

Fataawa al-Lajnah al-Daa'imah (22/329).

Warnings have been narrated from the Prophet (peace and blessings of Allaah be upon him) about eating one's fill too often, and that this is a cause of suffering from hunger on the Day of Resurrection. It was narrated that Ibn 'Umar (may Allaah be pleased with him) said: A man burped in the presence of the Messenger of Allaah (peace and blessings of Allaah be upon him) and he said: "Keep your burps away from us, for the one who eats his fill the most in this world will be hungry for the longest time on

the Day of Resurrection." Narrated by al-Tirmidhi (2015); classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*.

It was also narrated by Ibn Abi'l-Dunya, al-Tabaraani in *al-Kabeer* and *al-Awsat* and by al-Bayhaqi, from Abu Juhayfah, and they added: Abu Juhayfah did not eat his fill until he departed this world; if he ate breakfast he would not eat dinner and if he ate dinner he would not eat breakfast. According to a report narrated by Ibn Abi'l-Dunya: Abu Juhayfah said: I have not filled my stomach for thirty years.

See: *Tuhfat al-Ahwadhi*.

The way to stop eating too much is to stop gradually. If a person is used to eating a lot and he goes in one fell swoop to eating little, he will become weak and his appetite will increase. So he should reduce it gradually, by eating less and less of his usual food, until he reaches a moderate intake of food.

Thirdly:

If prayer in congregation is Sunnah mu'akkadah (a confirmed Sunnah) or prayer at the beginning of its time is better, that means that we should be eager to do that, not that we may neglect it or be heedless about doing it. We should praise Allaah for having prescribed the ways of guidance and the rituals of worship for us, and we should learn from the experience of our predecessors of the first generation.

Ibn Mas'ood (may Allaah be pleased with him) said: Whoever would like to meet Allaah, may He be exalted, tomorrow as a Muslim, let him regularly offer these prayers where the call to prayer is given, for Allaah has prescribed the Sunnahs of guidance to your Prophet (S) and they (the prayers) are among the Sunnahs of guidance. If you pray in your houses like this one who stays away from the mosque prays in his house, you will have forsaken the Sunnah of your Prophet, and if you forsake the Sunnah of your Prophet you will go astray. There is no man who purifies himself and purifies himself well, then he goes to one of these mosques, but Allaah will record one good deed for him for every step he takes, and will raise him in status one degree thereby, and will erase one bad deed thereby. I remember when no one would stay away but a hypocrite whose hypocrisy was known, and a man would come staggering between two others in order to stand in the row. Narrated by Muslim (654).

This is based on the assumption that prayer in congregation is Sunnah mu'akkadah. But we have explained that it is obligatory, and quoted the evidence for that, in the answers to many questions. See questions no. 120, 8918, 10292, 21498 and 40113.

We ask Allaah to help us and you to do that which He loves and which pleases Him.

And Allaah knows best.
Islam Q&A

Question No. 21737

A wife's responsibilities towards her parents

Question:
What are the responsibilities of a married women towards her parents?

Answer:
Praise be to Allaah.

The responsibilities of a married woman towards her parents are like those of any other woman. The rights of the parents remain both before and after marriage, but obedience to the husband takes precedence over obedience to the parents if there is a conflict.

If the command of the parents conflicts with the command of the husband, then what takes precedence is the command of the husband. But the Muslim husband and the Muslim wife must strive to avoid conflict with the parents, and strive to achieve harmony between them and their parents.

One of the matters to which the married woman should pay attention concerning her parents is that she should strive to visit them from time to time, and give them appropriate gifts even if they have no real material value. She should try to avoid letting her children's misbehaviour annoy them when visiting them, and avoid telling them about marital disagreements.

Shaykh Muhammad al-Duwaysh

If her parents need money and she is able to spend on them, then it is obligatory for her to spend on them as much as she is able to. If she does not have money of her own, but she intercedes with her husband, if he has money, to help her parents, then she will be rewarded for that in sha Allah. This is part of honouring her parents.
Sheikh Muhammed Salih Al-Munajjid

Question No. 65867

Is it disobedience towards his parents if he travels to seek provision and leaves them?

Question:
I am a young man, 28 years old. I got engaged two years ago, praise be to Allaah, but my income is little. Praise be to Allaah I have got a contract in one of the Arab counties with a good salary, but I am hesitating to accept the job because I am my parents' only son, and the only brother of three girls. If I travel for the sake of my future and so that I can get married, will there be any element of disobedience towards my parents? If I travel I will be leaving them on their own and they are elderly. Please note that if I get married here I will never live with them, and they are preventing me from moving out of their house. Please advise me as to what is best and is right.

Answer:
Praise be to Allaah.

Firstly:

If one or both of your parents needs you to serve them, and there is no one else who can do that after you travel, then you should not travel without their permission.

If they give you permission to travel or they do not need you, either because they are able to take care of themselves or because there is someone else who can look after them, then there is nothing wrong with you travelling in order to get married in that case, so as to preserve your chastity. But even if they do not give you permission, your travelling is not regarded as disobedience towards them.

But it is undoubtedly better to please them and to explain to them that travelling is in your best interests, and that you will never neglect them, and that you will be away only so long as you need to, then you will come back to them, and so on.

The scholars (may Allaah have mercy on them) stated that it is permissible for a son to travel in order to seek provision without his parents' permission, subject to the condition that travelling is safe and will not put the son in any danger, and that they do not need him to be there.

Al-Kaasaani said in *Badaa'i' al-Sanaa'i'* (7/98), in his discussion on jihad if it is fard kifaayah (a communal obligation):

It is not permissible for a slave to go out except with the permission of his master, or for a woman to go out except with the permission of her husband, because serving one's master and fulfilling the husband's rights are individual obligations (fard 'ayn) which take precedence over

communal obligations (fard kifaayah). Similarly a son should not go out without the permission of his parents, or of one of them if the other is dead, because honouring one's parents is an individual obligation which takes precedence over communal obligations.

The basic principle is that if travelling is not safe and the traveller may die or be exposed to severe danger, it is not permissible for a son to travel without his parents' permission, because they love their son and will be harmed by that. If there is little danger involved, it is permissible for him to go out without their permission so long as he does not neglect them, because there is no harm involved. Some of our shaykhs granted a concession allowing a son to travel in order to seek knowledge without parental permission, because they will not be harmed by that, rather they will benefit from it, so it cannot be described as disobedience to parents. End quote.

Al-Sarkhasi said in *al-Siyar al-Kabeer* (1/197):

If a person wishes to undertake a journey that is not for jihad – such as for business, Hajj or 'Umrah – and his parents object to that, but there is no fear that they will suffer hardship because of his absence, then there is nothing wrong with him travelling, because in most cases these journeys are safe and his travelling will not cause them undue hardship. The sorrow at his absence is offset by their looking forward to his return. But if there is the fear of danger on the journey, then it comes under the same ruling as going out for jihad, because it is more likely that he will die on such a journey. End quote.

Al-Nawawi said in *al-Majmoo'* (8/314):

If a son wants to travel in order to seek knowledge, then al-Musannif (i.e., Abu Ishaaq al-Shiraazi (may Allaah have mercy on him)) stated at the beginning of *Kitaab al-Siyar* that it is permissible for him to do so without his parents' permission. He said: The same applies to travelling for business purposes, because in most cases such journeys are safe.

Secondly:

With regard to your not living with them after you get married, even though they want you to stay with them, there is no sin on you in that, in sha Allaah, because that does not mean that you are neglecting them or harming them, especially since there are reasons for you not to do so, such

as the house being small, or your wife wanting to live in her own home – which is her right – and other such reasons.

It should be noted that your living apart from them does not mean that you should not ask about them, or meet their needs or honour them. Rather these are duties which you owe them, especially now that you are an adult. Allaah says (interpretation of the meaning):

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

24. And lower unto them the wing of submission and humility through mercy, and say: 'My Lord! Bestow on them Your Mercy as they did bring me up when I was young'"

[al-Isra' 17:23, 24]

Honouring one's parents opens the door to Paradise, so strive to please them and treat them kindly, and do not upset them.

And Allaah knows best.

Islam Q&A

Question No. 34176

She has become Muslim and he wants to marry her but his mother refuses

Question:
I m in a great mess up, where, which to choose. I was in love with a christian girl, now she embraced islam. I want to marry her with my parents wish, which is not possible. My parents not at all ready to accept our relationship. I too doesn't want to hurt my mother(father deceased). Because she's the one who enlightened me to understand Allah the almighty. She struggle for us a lot. So, I prayed isthikara namaz to know what Allah wills for me. First time I saw the girl whom I want to marry,unfortunately next time I saw somebody else. I cannot judge myself what should I do. Whether to go against my mother & marry her or to give her up when she need me in desparate(She is newly converted muslim). I m afraid that leaving her may be make her to revert back to past life. I trust that she will not do, but the circumstances makes a person which they never wills. I am at an end neither swallow nor throw it out. So I want you to suggest me a way where I can keep both of them happy.

Answer:
Praise be to Allaah.

We suggest that you should continue in your attempt to convince your mother to accept your marriage to this girl. If she insists on refusing then it is good for you to obey your mother and do as she wishes. There are many women and a man does not have to marry a particular woman. So obedience to your mother should take precedence in this case, because that means that you will be honouring her and treating her kindly. Allaah says (interpretation of the meaning):

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour"

[al-Isra' 17:23]

Ahmad (15577) narrated that Mu'aawiyah ibn Jaahimah came to the Messenger of Allaah (peace and blessings of Allaah be upon him) and said: "O Messenger of Allaah, I want to go and fight (in jihad) and I have come to consult you." He said, "Do you have a mother?" He said, "Yes." He said, "Stay with her for Paradise is at her feet."

Shaykh Shu'ayb al-Arna'oot said: its isnaad is hasan.

It was also narrated by Ibn Maajah (2781) as follows: "I went to the Messenger of Allaah (peace and blessings of Allaah be upon him) and said, 'O Messenger of Allaah, I want to go for jihad with you, seeking thereby the Face of Allaah and the Hereafter.' He said, 'Woe to you! Is

your mother still alive?' I said, 'Yes.' He said, 'Go back and honour her.' Then I approached him from the other side and said: 'O Messenger of Allaah, I want to go for jihad with you, seeking thereby the Face of Allaah and the Hereafter.' He said, 'Woe to you! Is your mother still alive?' I said, 'Yes.' He said, 'Go back and honour her.' Then I approached him from in front and said, 'O Messenger of Allaah, I want to go for jihad with you, seeking thereby the Face of Allaah and the Hereafter.' He said, 'Woe to you! Is your mother still alive?' I said, 'Yes.' He said, 'Woe to you! Stay by her feet, for Paradise is there.'" This hadeeth was classed as saheeh by al-Albaani in *Saheeh Sunan Ibn Maajah*.

Ibn Abi Shaybah narrated in his *Musannaf* that Abu Talhah al-Asadi said: I was sitting with Ibn 'Abbaas and two Bedouins came to him and spoke with him. One of them said: "I was looking for a camel of mine and I stayed with some people. I liked a girl of theirs so I married her, and my parents swore that they would never accept her. I swore that I would free a thousand slaves give one thousand gifts and slaughter one thousand camels if I divorced her." Ibn 'Abbaas said: "I am not going to tell you to divorce your wife or to disobey your parents." He said, "What should I do with this woman?" He said: "Honour your parents."

Something similar was narrated from Abu'l-Darda'. If this had to do with divorcing a woman after marrying her, it is more apt that you should obey your mother before marriage takes place.

And Allaah knows best.
Islam Q&A

Question No. 30893

He gets angry and does not speak to his parents and does not make up with them

Question:
I have a brother who, when he gets angry with us, does not speak to anyone at all, not even his parents. He argues most with his parents because he thinks that most of what they do is wrong. When they speak to him in order to make up with him he does not respond. I do not know how we should deal with him. This has happened a lot, but he used to agree to make up with his parents after a lot of bother. But this time he does not want any reconciliation. What should we do with him? We have run out of patience with him, and I am his elder brother.

Answer:
Praise be to Allaah

Firstly:

The rights of parents are great indeed. Allaah mentions parents' rights in conjunction with His own rights in many verses, for example, when He says (interpretation of the meaning):

"Worship Allaah and join none with Him (in worship); and do good to parents"
[al-Nisa' 4:36]

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents"

[al-Isra' 17:23]

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents. Unto Me is the final destination"

[Luqmaan 31:14]

And there are many similar verses. These verses indicate that it is obligatory to honour our parents, treat them kindly and thank them for their kindness to the child when he was in his mother's womb and until he became independent and could take care of his own interests. Honouring them includes spending on them when they are in need, hearing and obeying them with regard to things that are good and proper, lowering the wing of humility to them, not raising one's voice to them, and addressing

them with good words and politeness, as Allaah says in Soorat Bani Israa'eel:

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

And lower unto them the wing of submission and humility through mercy, and say: 'My Lord! Bestow on them Your Mercy as they did bring me up when I was young.'"

[al-Isra' 17:23-24]

In *al-Saheehayn* it is narrated that the Prophet (peace and blessings of Allaah be upon him) was asked which deed is best. He said, "Prayer performed on time." He was asked, then what? He said, "Honouring one's parents." He was asked, then what? He said, "Jihad for the sake of Allaah."

And he (peace and blessings of Allaah be upon him) said: "The pleasure of Allaah is in pleasing one's father and the anger of Allaah is in angering one's father." Narrated by al-Tirmidhi, 1821; classed as saheeh by Ibn Hibaan and al-Haakim, from the hadeeth of 'Abd-Allaah ibn 'Amr ibn al-'Aas (may Allaah be pleased with him). The version narrated by al-Tabaraani refers to "parents" (instead of "father"). And there are very many ahaadeeth which state that it is obligatory to honour one's parents and treat them kindly.

The opposite of honouring them is disobeying them, which is one of the major sins, because it is proven in *al-Saheehayn* that the Prophet (peace and blessings of Allaah be upon him) said: "Shall I not tell you of the greatest of major sins?" – three times – and we said, "Yes, O Messenger of Allaah." He said: "Associating others in worship with Allaah, and disobeying one's parents," – and he was reclining, but he sat up and said, "And false speech and false witness." Narrated by al-Bukhaari, 2654; Muslim, 126.

In *al-Saheehayn* it is also narrated from 'Abd-Allaah ibn 'Amr ibn al-'Aas (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "One of the major sins is a man insulting his parents." It was said, "O Messenger of Allaah, do people really insult their

parents?" He said, "Yes, a man insults another man's father so he insults his father, or he insults another man's mother so he insults his mother." Narrated by al-Bukhaari, 5973; Muslim, 130. So the Prophet (peace and blessings of Allaah be upon him) regarded causing one's parents to be insulted as insulting them. So every Muslim man and woman must pay attention to honouring his or her parents and treating them kindly, especially when they grow old or are in need of kindness, honour and service; and they should beware of disobeying them or treating them badly in word or deed.

From the words of Shaykh 'Abd al-'Azeez ibn Baaz (may Allaah have mercy on him), 8/306, 307.

Secondly:

Remind your brother of Allaah and tell him to fear His punishment; show him the texts that warn against disobeying parents and explain to him the status of honouring parents in Islam, so that proof will be established against him and you will have discharged your duty before Allaah. He should realize that he is sinning because of his abhorrent treatment of his parents and he is doing something that Allaah has forbidden. But despite that do not despair of his being guided, and do not give up on trying to reconcile between your brother and his parents. But if you are unable to do that, then Allaah does not burden any soul beyond its scope.

Strive to find different ways of offering advice to your brother, sometimes by letting him hear a moving tape, sometimes by giving him a useful book on this topic. And you have to remind him that Allaah may punish him through his children, because they may do the same to him as he is doing to his parents now, and so on…

Another way of dealing with this is to look for the causes that are making him behave like this, then try to resolve them. It is clear that there are some psychological problems affecting many of those who disobey their parents, such as delaying marriage, or the presence of some evils in their homes that cause them to be disobedient, and so on.

And Allaah knows best.

Islam Q&A

Question No. 27105

What is the ruling on living with a kaafir mother?

Question:
What is the ruling on living with kafir mother and wanting to move your wife into the home with her?.

Answer:
Praise be to Allaah.

There is no reason why a son should not live with his kaafir mother, or her with him. That may be a means of her being guided to Islam, if the son treats her well and gives a good impression of Islam; keeping away from her may be a cause of her coming to Islam being delayed.

The Muslim is enjoined to treat his parents well and honour them even if they are kuffaar. It is not permissible for a Muslim to disobey them or treat them badly in word and deed. But that does not mean that he should obey her in matters that are sinful or show approval of the kufr that she believes in.

(a) Allaah says (interpretation of the meaning):

> "And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do"
>
> *[al-'Ankaboot 29:8]*

(b) And Allaah says (interpretation of the meaning):

> "But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do"
>
> [Luqmaan 31:15]

(c) It was narrated that Asma' bint Abi Bakr (may Allaah be pleased with her) said: My mother came to me at the time of the Messenger

of Allaah (peace and blessings of Allaah be upon him), and she was a mushrik. I asked the Messenger of Allaah (peace and blessings of Allaah be upon him) about that, saying, “My mother has come to me and she wants to visit me; should I uphold the ties of kinship with her?” He said, “Yes, uphold the ties of kinship with your mother.”

(Narrated by al-Bukhaari, 2477; Muslim, 1003)

(d) It was narrated from Sa’d ibn Abi Waqqaas that a verse of Qur’aan was revealed concerning him. He said: Umm Sa’d swore that she should never speak to him until he gave up his religion, and she would never eat or drink. She said, “You claim that Allaah commands you to honour your parents, and I am your mother, and I am telling you to do this.” He said, She stayed like that for three days, until exhaustion overtook her, then one of her sons, whose name was ‘Amaarah, got up and gave her some water, and she started to pray against Sa’d. Then Allaah revealed Qur’aan (interpretation of the meaning):

“And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner…”

[al-‘Ankaboot 29:8]

And He said (interpretation of the meaning):

“…but behave with them in the world kindly…”

[Luqmaan 31:15]

Narrated by Muslim, 1748.

(e) There follows a fatwa from Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allaah have mercy on him) regarding the issue of obeying parents with regard to shaving the beard:

Question: Regarding obeying your father with regard to shaving the beard.

The Shaykh replied:

> It is not permissible for you to obey your father in shaving the beard, rather you must let it grow, because the Prophet (peace and blessings of Allaah be upon him) said: "Trim the moustache and let the beard grow; be different from the mushrikeen." And he (peace and blessings of Allaah be upon him) said: "Obedience is only with regard to that which is good and proper."

Letting the beard grow is obligatory, not just Sunnah, according to fiqhi terminology, because the Messenger of Allaah (peace and blessings of Allaah be upon him) commanded that, and the basic principle is that a command is obligatory.

Majmoo' Fataawa al-Shaykh Ibn Baaz, 8/377-378

See also the answer to question no. 5053 and 6401.

And Allaah knows best.
Islam Q&A

Question No. 5053

My mother’s rights over me, my rights over her, and the extent of my independence

Question:
I have a few questions concerning parents
1-What right does my Mother have over me?
2-What right do I have over my mother?
3-What do I have the freedom to do (which is Halal or Mubah, Ofcourse.) without my Mother having the right to stop me?
4-When does the Father have the final say in a matter?
I love my mother very, very, very much. She is very over protective, and sometimes I feel like I'm in chains. I know she is doing it out of extreme love for me. How can I tell her that I need a little choice of my own in life.

Answer:

Praise be to Allaah.

1 – The mother’s rights over her child

The mother has many major rights over her child. These rights are innumerable, but we may mention the following:

(a) Love and respect, as much as possible, because she is the most deserving of people of her son’s good companionship.

Abu Hurayrah (may Allaah be pleased with him) said: “A man came to the Messenger of Allaah (peace and blessings of Allaah be upon him) and said, ‘O Messenger of Allaah, who among the people is most deserving of my good companionship?’ He said, ‘Your mother.’ The man asked, ‘Then who?’ He said, ‘Your mother.’ He asked, then who?’ He said, ‘Your mother.’ He asked, ‘Then who?’ He said, ‘Your father.’”

She is the one who made her womb a vessel for you and nourished you from her breast. You have no option but to love her. The fitrah (natural inclination of man) calls you to love her. Love between mothers and children and children and mothers is something that Allaah has instilled even in animals, so it is even more befitting for the children of human beings, and for Muslims in particular.

(b) Taking care of her and looking after her affairs if she needs that; this is a debt that rests on the child’s shoulders. Did she not take care of him when he was a child and stay up with him at night and bear it all with patience?

Allaah says (interpretation of the meaning):

“And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship…” [al-Ahqaaf 46:15]

This even take precedence over jihaad if there is a conflict between the two.

‘Abd-Allaah ibn ‘Amr ibn al-‘Aas (may Allaah be pleased with them both) said: “A man came to the Prophet (peace and blessings of Allaah be upon him) and asked him for permission to participate in jihaad. The Messenger of Allaah (peace and blessings of Allaah be upon him) said to him, ‘Are your parents alive?’ He said, ‘Yes.’ He said, ‘Then your jihaad is with them.’” (Narrated by al-

Bukhaari, 2842; Muslim, 2549)

(c) Not offending them or saying or doing anything that they dislike.

Allaah says (interpretation of the meaning):

"say not to them a word of disrespect" [al-Israa' 17:23]

If Allaah has forbidden us even to say "*uff*" [paraphrased as "a word of disrespect" in the translation of the meaning of the aayah] to our parents, then how about someone who hits them?!

(d) Spending on her if she is in need and does not have a husband who can spend on her or if her husband is poor; for the righteous, spending on one's mother and feeding her is more precious than feeding their own children.

Ibn 'Umar (may Allaah be pleased with them both) narrated that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Three men went out walking and rain began to fall on them. They entered a cave in a mountain, then a rock fell (blocking the entrance to the cave). They said to one another, Pray to Allaah by virtue of the best deeds that you have done. One of them said, O Allaah, my parents were elderly and I used to go out and tend to my flocks, then I would milk them and bring the milk to my parents for them to drink from it, then I would give some to my children. One night I came home late and found them sleeping. I did not want to wake them, and the children were crying at my feet. I kept waiting and the children kept crying until dawn broke. O Allaah, if You knew that I did that for Your sake, then open a way for us through which we can see the sky. So a way was opened for them…" (Narrated by al-Bukhaari, 2102; Muslim, 2743).

(e) Obeying her when she tells you to do something good. But if she tells you to do something bad, such as *shirk*, then there should be no obedience to any created being if it involves disobedience to the Creator.

Allaah says (interpretation of the meaning):

"But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly" [Luqmaan 31:15]

(f) After one's mother dies, it is Sunnah to fulfil any vows that she had made, and to give charity and perform Hajj and 'Umrah on her behalf.

It was reported from Ibn 'Abbaas (may Allaah be pleased with them both) that a woman from Juhaynah came to the Prophet (peace and blessings of Allaah be upon him) and said: "My mother vowed to go for Hajj, but she died before she did so. Can I perform Hajj on her behalf?" He said, "Yes, perform Hajj on her behalf. Do you not think that if your mother owed a debt that you would pay it off for her? Fulfil her debt to Allaah, for Allaah is more deserving that what is owed to Him should be paid." (narrated by al-Bukhaari, 1754).

(g) After she dies, it is also Sunnah to honour her by maintaining ties with those whom she used to keep in touch with, such as her relatives and friends.

It was narrated from 'Abd-Allaah ibn 'Umar that the Prophet (peace and blessings of Allaah be upon him) said: "The best of righteous deeds is for a man to keep in touch with his father's friends

after he dies."

(Narrated by Muslim, 2552).

2 – Your rights over your mother

(a) That she should take care of you when you are a child, breastfeeding and nurturing you. This is a well known aspect of human nature that has been handed down from the beginning of creation.

Allaah says (interpretation of the meaning):

"The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling" [al-Baqarah 2:233]

(b) She should bring you up in a righteous manner, for she will be responsible for that before Allaah on the Day of Resurrection. You are part of her "flock" and she is your "shepherd".

It was reported that 'Abd-Allaah ibn 'Umar said: "I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: 'Each of you is a shepherd and each of you is responsible for his flock. The imaam is a shepherd and is responsible for his flock. A man is the shepherd of his family and is responsible for his flock. A woman is the shepherd of her husband's house and is responsible for her flock. A servant is the shepherd of his master's wealth and is responsible for his flock.' I think that he said, 'A man is the shepherd of his father's wealth and is responsible for his flock. Each of you is a shepherd and each of you is responsible for his flock.'" (Narrated by al-Bukhaari, 853; Muslim, 1829)

3 – Permissible things that it is permissible for you to do without your mother interfering in your affairs

She does not have the right to make decisions about what you should like with regard to permissible things over which she has no authority, such as food, drink, clothing, means of transportation, etc.

Neither does she have the right to interfere in your choice of a wife – if she is righteous – so long as you are not disobeying Allaah with regard to that. At the same time it is prescribed (by Islam) that you should try to please her even in your choice of a wife, if she advises you in a way that will not harm you.

With regard to her interfering with such matters as when you go out of the house or come in, or your going out in the evening with your friends: both parents have to watch their children with regard to this, so as to keep control of things and not let their children be led astray by bad company. In most cases, when young people are corrupted it is because of bad company. Concerning this matter, the Prophet (peace and blessings of Allaah be upon him) said: "A man will follow the way of his close friend, so let each of you look to who his close friends are." (Narrated by al-Tirmidhi, 2387; Abu Dawood, 4833. This hadeeth was classed as hasan by al-Tirmidhi and as saheeh by al-Nawawi, as stated in *Tuhfat al-Ahwadhi*, 7/42).

Parents also have to watch when their child goes out and when he comes in, because they should not give him free rein, especially if he is not righteous.

You have to acknowledge their status and respect them and offer them good companionship, even if they give you a hard time with regard to things that Allaah has made permissible for you. Allaah has

commanded us to treat our parents well even if they are kuffaar who call you to *shirk*, so how about if they are calling us to something which they sincerely believe to be good? Even if sometimes it causes you some difficulty with regard to something that is permissible for you, the best thing to do is to obey them and do what they want. Even though you do not have to do this, it is a kind of sacrifice and giving them preference, because they are the most deserving of being given good treatment. In the Qur'aan, Allaah has mentioned obedience to parents immediately after worship of Him, in order to demonstrate the high status afforded obedience to parents.

4 – Your father has the final say concerning everything that comes under his responsibility. For example, he is the one who decides in which school a child who is dependent on him will study. The father also has the final say concerning anything to do with his property, such as your using his car, taking his money, etc.

With regard to a son who is grown up and independent, he makes his own decisions concerning things that Allaah has permitted. It is prescribed for him to please his father so long as that does not conflict with his obedience towards Allaah. The son must continue to respect his father no matter how old he gets, because this has to do with honouring one's parents and treating them kindly. It was narrated that Ibn 'Umar said: "I never climbed onto the roof of a house in which my father was."

If a father tells a child to do something good, or to stop doing something that is permissible, he should obey him so long as that will not cause the son any harm.

5 – With regard to how you can tell your mother that you want more freedom, this can be achieved by words and by deeds.

(a) Deeds

After proving to your mother in practical terms that you are no longer the child whom she used to know and that you have become a man who is able to bear responsibility and you behave like a man in front of her, if she sees that repeatedly, she will trust you. Then things will start to get better and you will have a higher status in your mother's eyes.

(b) Words

By clearly proving, quietly discussing and speaking softly, giving examples of your sound attitude. May Allaah open your mother's heart so that she will deal with you as a wise, mature, sensible, adult man, so long as you are like that.

We ask Allaah to guide us, you and your parents to the straight path. May Allaah bless our Prophet Muhammad.

Islam Q&A
Sheikh Muhammed Salih Al-Munajjid

Question No. 245

Rejecting the sunnah and praying behind someone who does

Question:
Assalamalaykum wa rahmatulla wa barakatuh,
My family is not very religious but I try to be, but am constantly mocked and ridiculed for trying to follow the sunnah of Prophet Muhammad ﷺ and enjoining the right and forbidding the wrong. My family think I am extreme in my views because I hold hadith in high regard, whereas my father does not. He believes that a hadith explaining the commandments in the Qur'an, for example praying, should be followed, but those concerning matters outside of the Quern, for example prohibition of touching a female who is not your mehram, should not be followed. He has many other beliefs, but my question is this:
Is it permissible for me to pray behind him with him as the Imam? If not, is it permissible for me to pretend that I am praying so that he does not feel offended that I do not want to pray behind him? Because I have read in Quern that children should not hurt their parents, and one of the biggest sins in Islam is a child making his parents cry, and I feel that in telling him that I am not able to pray behind him, I would infact hurt him.
I eagerly await your response. Jazzakallahkhairum for your help.
Wa alaykum-as-salam wa rahmatulla wa barakatuh.

Answer

Al-hamdu lillaah.
The situation in which you are, dear brother, is certainly a difficult one. It is not easy to live with a father that has aberrations and perversities stemming from being misguided from the true path of ahl us-sunnah wal-jamaa'ah (the followers of the Qur'aan, sunnah, and our pious predecessors). However, a Muslim is to anticipate and seek reward from Allaah for: being patient with and persevering in dealing with your father; and, being polite when counseling and showing him the truth of guidance, using appropriate and agreeable methods that do not give your father the impression that you are trying to show superiority or arrogance, or that you are belittling him .Instead, your father should feel that the advice is from a son that acknowledges and respects his position as his father, and that your concern is out of care and veneration., as the case was with Prophet Ibrahim ﷺ (peace be upon him) when calling his father to the path of truth. Allaah the Most Glorious said in the Qur'aan (interpretation of the meaning):

*When he ﷺ (Ibrahim) said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? O my father! Verily, there has come to me of knowledge that which has not come to you. So follow me; I will guide you to a straight path. O my father! Worship not Satan. Verily, Satan has been a rebel against the Most Beneficent (Allah). O my father! Verily, I fear lest a torment from the Most Beneficent (Allaah) overtake you, so that you become a companion of Satan (in Hell-Fire)." He (the father) said: " Do you reject my gods, O Ibrahim? If you do not stop (this), I will indeed stone you. So get away from me safely before I punish you." Ibrahim said :" Peace be upon you. I will ask forgiveness of my Lord for you. Verily, He is unto me, ever most gracious.(*surat Maryam, 19:41-47)

Note that Prophet Ibrahim ﷺ (peace be upon him) addressed his father in the most subordinate and most refined, courteous, and polite expression (abati in Arabic). Prophet Ibrahim ﷺ (peace be upon him) did not say to him, "I am a scholar and you are ignorant"; instead, he said "There has come to me of knowledge (as a Prophet) that which has not come unto you." Ibrahim (peace be upon him) showed his concern and compassion towards his father's well-being when he said, "O my father! Verily, I fear lest a torment from the Most Beneficent (Allaah) overtake you…." When his father rejected the truth

and threatened to stone him, Ibrahim (peace be upon him) replied in utmost politeness, "Peace be upon you," and promised him that he will pray to his Lord on his behalf for forgiveness. This is how a righteous son should advise his misguided father.

You also should know that rejecting or denying the sunnah of our Prophet (peace be upon him) is an extremely grave matter; hopefully this subject will be covered in detail as a separate issue. In brief, if your father's bida'ah (innovation in religion) takes him out of the fold of Islam, then your prayers behind him is not valid since he would be a kafir (infidel, unbeliever). Such would be the case if, for example, he insists and persists in completely rejecting the sunnah in its entirety, even after the proof and evidence demonstrating and substantiating the truth and validity of the matter is presented to him. On the other hand, if your father's bida'ah does not take him out of the fold of Islam, such as the case of refusing to perform certain acts mentioned in the Qur'aan and Sunnah, then it is permissible to pray behind him and your prayers are sound, and Allaah knows best.

Addendum: Sheikh Muhammad ibn Salih ibn Uthaimeen has replied the following with regards to this question:

Denying (the sunnah) could be of two types: a denial with regards to interpretation or a denial of rejection. If it is a denial of rejection, in the sense that one might say, "Yes, I realize that the Prophet (peace be upon him) said this, but I reject it and don't accept it," then the person is a kaafir (unbeliever) and has committed apostasy. Thus, it would be impermissible to pray behind him. If, on the other hand, it is a denial of interpretation, then he is granted a respite, if the interpretation is possible and warranted by the language, and he knows the sources of Islamic law and its resources. In this case, it is not an act of kufr, but rather under the category of those who innovate incorrect practices in the religion (if his interpretation is such). It would be permissible to pray behind such a person, unless there is a beneficial objective behind not doing so, such as deterring him from such opinions, so that he may reconsider his mistaken interpretations. In this latter case, then it would be preferable not to pray behind him (if such a beneficial effect would be realized)

Islam Q&A
Sheikh Muhammed Salih Al-Munajjid

Question No. 87592

He swore to divorce his wife in order to force his son to shave his beard

Question:
He insisted with an oath that his son shave his beard, otherwise he would divorce his mother. What is the ruling on that?.

Answer:
Praise be to Allaah.

Firstly:

It is haraam for a man to shave his beard, because of the ahaadeeth which clearly enjoin letting the beard grow, such as the hadeeth in which the Prophet (peace and blessings of Allaah be upon him) said: "Trim the moustache and let the beard grow." Narrated by al-Bukhaari (5554) and Muslim (259). And he (peace and blessings of Allaah be upon him) said: "Be different from the mushrikeen; let the beard grow and trim the moustache." Narrated by al-Bukhaari (5553).

And he (peace and blessings of Allaah be upon him) said: "Trim the moustache and let the beard grow; be different from the Magians." Narrated by Muslim (260).

Al-'Allaamah Ibn Muflih (may Allaah have mercy on him) said: Ibn Hazm stated that there was consensus that cutting the moustache and letting the beard grow is obligatory. End quote from *al-Furoo'* (1/130).

The Standing Committee for Issuing Fatwas was asked: I am a young Muslim man and I want to let my beard grow, but my father is strongly opposed to that. Should I let my beard grow or obey my father?

They replied: Shaving the beard is haraam and it is not permissible to do it in order to obey a father or a boss, because obedience is only required with regard to that which is right and proper. The Prophet (peace and blessings of Allaah be upon him) said: "There is no obedience to any created being if it involves disobedience towards the Creator." End quote from *Fataawa al-Lajnah al-Daa'imah* (5/146).

Based on this, it is not permissible for the father to tell his son to shave it, and it is not permissible for the son to obey him in that.

But the son must honour his father and obey him in other matters, and he should explain to him that obedience towards Allaah and His Messenger takes precedence over obeying anyone else.

Secondly:

If the father swore to his son that he would divorce his wife if he shaved his beard, then his intention should be examined. If he meant to threaten him and alarm him, and urge the son to obey him, then this comes under the ruling on oaths, according to one of the two scholarly opinions. This is what a number of contemporary scholars have based their fatwas on. So the son should continue to let his beard grow, and the father should offer expiation for breaking his oath, which is freeing a slave, or feeding or clothing ten poor persons; if he cannot do that then he must fast for three days.

If his intention was to issue a divorce if his son did not shave his beard, then if his son continues to let his beard grow, one divorce (talaaq) has taken place. The sin here is not on the part of the son, rather it is on the part of the father who introduced the issue of divorce into this matter. The consequences of divorce will affect him and his whole family, so let him fear Allaah, may He be exalted, and adhere to His sacred limits, and not combine a sin with harm to himself and his family.

Can the son shave his beard once, so as to avoid the divorce of his mother being counted or not?

It seems, and Allaah knows best, that if he believes that his father intended that a divorce should take place, and not to threaten or alarm him, and this is a third divorce, which would lead to irrevocable divorce for the mother, then he may shave his beard in order to ward off the greater evil. If he shaves his beard, this will cancel out the oath of divorce, then he can let his beard grow again. In that case the father should know that he cannot be obeyed in this matter, and if he swears to divorce her again, he will not harm anyone but himself.

May Allaah help us all to do that which He loves and which pleases Him.

And Allaah knows best.
Islam Q&A

Question No. 93045

She is helping her parents from her salary without her husband's knowledge

Question:
I am a married woman with three children. I work in a company and I get a monthly salary from which I contribute to household expenses, i.e., I help my husband. My question is: my father is 84 years old and my mother is 76, and I am their only daughter. I help them from my monthly salary without my husband's knowledge, even though he would not object to that. What is the Islamic ruling on that?.

Answer:
Praise be to Allaah.

If there was no condition stipulated by your husband that you may work provided you spend all or part of your salary on household expenses, then the salary that you get or the amount that is left after you pay the amount that your husband stipulated you should pay, is your property and it is permissible for you to spend it in any way that is halaal, and you do not have to ask your husband's permission with regard to that. But if you do that so as show respect to him, that is better.

Helping one's parents is one of the greatest acts of kindness and goodness, and it comes under the heading of upholding ties of kinship that increases one's lifespan and brings blessing in one's provision, as the Prophet (peace and blessings of Allaah be upon him) said: "Whoever would like his rizq (provision) to be increased and his life to be extended, should uphold the ties of kinship." Narrated by al-Bukhaari (5986) and Muslim (2557).

Based on that, there is nothing wrong with what you are doing by helping your parents with part of your salary without your husband's knowledge, especially since you say that he does not mind, but if you think that telling him will make him feel respected, then that is better.

We ask Allaah to reward you for this help and to bless your wealth and your work for you.

And Allaah knows best.
Islam Q&A